The MEDICAL MISSIONARY

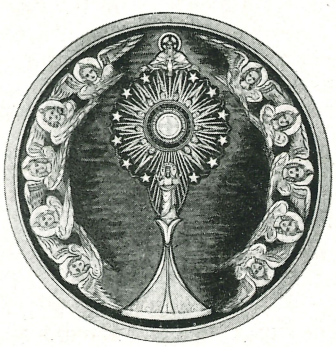
Vol. V. APRIL, 1932 No. 7

CONTEMPLATIVE ORDERS IN THE MISSIONS

The Mission Intention of the Apostleship of Prayer for the Month of April

IN HIS encyclical "Rerum Ecclesiae" promulgated in 1922, Pope Pius XI in the first year of his Pontificate, gave clear directions and guiding lines for every phase of mission activity. In one chapter he encourages Bishops to establish Contemplative orders in their dioceses and says that thereby they shall obtain from heaven an abundance of graces for themselves and their works; that contemplative houses shall be salutary for the great multitude of heathen and more acceptable to the Holy Father than he can say.

What more do we need to earnestly desire and pray for the establishment of monasteries and convents from where the praises of the true God will rise day and night to draw down the mercy of our Redeemer and the light of truth! And forestalling the objection most probable to be raised, namely that mission countries are not suitable or not ripe yet for Contemplative orders, the Holy Father says: "Nor is there any danger that these monks may not find conditions propitious in your missions, since the inhabitants especially in some regions, although mostly pagans, tend naturally to solitude, prayer and contemplation." This certainly applies to India. And speaking of the native women, who from generations immemorial have lived in seclusion, the cloistered life according to ordinary reasoning, would seem for the greater number at least, more suitable than a life of active service in a world of pagan morality. The latter would not seem a favorable garden for flowers accustomed to a hot house atmosphere of shelter and protection.



Who would not rejoice to see monastery after monastery established as refreshing and life giving oases in the spiritual deserts of the Orient and Africa: places where the Holy Sacrifice would be offered up for the conversion of the people, the liturgy carried out in all its beauty and the divine office recited at all hours of the day. What a blessing this would be for the other missionaries, the preachers and the teachers and last but not least for the apostles of deeds. For whilst praying is the most sublime and powerful, yet in the divine plan ordained and usually followed, deeds are also of avail, as the Holy Father expressed so clearly in the above mentioned encyclical: "It is chiefly among the Gentiles, who are led by sense more than by reason, that preaching by deeds is more effective than words." But again, deeds alone are not sufficient. "Granted that the missionary be endowed with every quality of head and heart, versed in sciences, accomplished in every department of culture; if his accomplishments are not supported by innocence of life, they will be powerless instruments for the conversion of the people, nay more, they may become harmful to himself and to others. Let him therefore be an example of humility, obedience, chastity, chiefly of piety, prayer and constant union with God, before Whom he must fervently plead for souls. The better united he is with God, the greater will be his share in Divine Grace and assistance."

To obtain laborers of such qualities, to incline the hearts of unbelievers towards the truth and to give them courage to accept it once it is understood, these are gifts which God can give. Contemplatives through their life of love are powerful friends of and intercessors with God. Their work is prayer and penance. They adore God, make reparation, thank Him for His benefits and petition Him.

About one-third of the human race is Christian, but only part of this, although the greater part, is Catholic. However, not all so-called Catholics are practising Catholics. Therefore how much work for Contemplatives in the missions and elsewhere. And as the work of Contemplatives is to pray, it seems strange to appeal to the laity for prayers for the coming into being of Contemplative orders in the missions. This however shows beautifully the dependence of the different members of the body of Christ on each other. Some years ago, the writer was the guest of the Sisters of Mercy at St. Joseph's residence, a home for working girls in New York. Being frequently absent, she was assigned to the table of transients, mostly working girls who were temporarily out of a job. Among the table companions, she remembers a simple Irish girl of about thirty years of age. In the course of conversation the latter mentioned one day, that she often prayed that God would raise great men in the Church. "More things are wrought by prayer, than the world dreams of," may well be believed.

Contemplative Orders of Women

As, besides Medical Missions, our magazine is devoted to the women of the Orient, it is not out of place to mention the little we know of Contemplative orders of women in the missions. It is taken from the current issue of *Katholische Missionen,* a very informative mission magazine.

On December 16, 1928, the Chinese Bishop Suen founded with the help of Father Lebbe, C. M. in Ankuo, in the Hupeh province, China, besides a monastery of monks, an order of Con-

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The MEDICAL MISSIONARY

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AFGHANISTAN, MOHAMET'S LAST STRONGHOLD

By Rev. George J. Blatter

IF WE take into account, that the more or less heathen and pantheistic religions of India, China and Japan represent no united single religious system, but many widely different groups of doctrines, each of which can claim scarcely 100 millions of adherents, the 270 millions of Mohammedans, all staunch followers of the original teachings of Mahomet, easily will emerge as the strongest and the greatest religion next to the only divinely authorized religion of the human race, the Catholic Church.

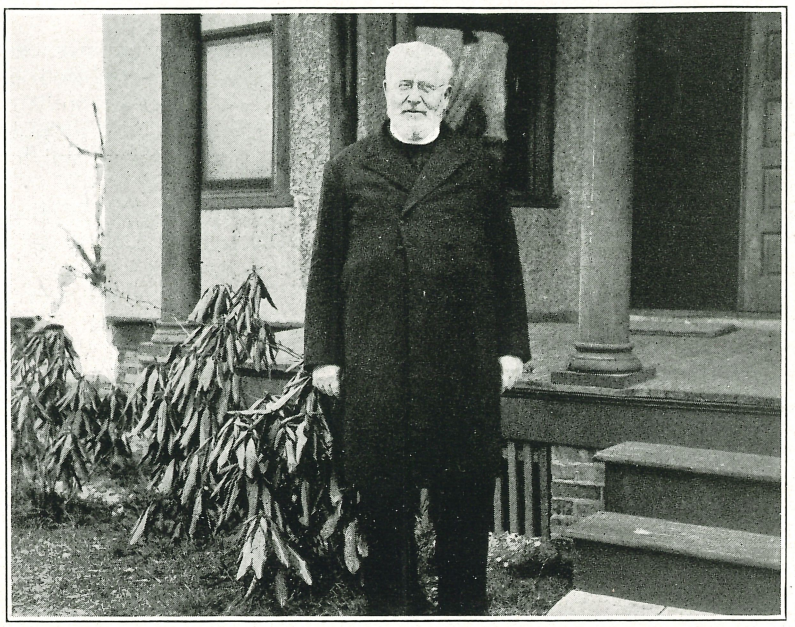
Mohammedanism is spread over all Asia and Africa; it is the most virile and tenacious of religions of the Orient, and controls the private and public life of a greater portion of the human race than any other religion except that of Jesus Christ. There is no doubt, that it contains more admixture of truth about God and the future life and upholds a higher plane of morals, than all heathendom, civilized or uncivilized, and that in some measure it has been the salt, which for 1,300 years has preserved the oceans of heathendom from falling into deeper and deeper satanism and aberration from all truth, and preserved to a certain extent the goodness still remaining in human nature after original sin.

Afghanistan is the only country exclusively Mohammedan; for there all other religions are jealously excluded and, up to recent times, even by death penalty. Abderaman Khan during the last two decades of the past century simply forced some of the wild tribes of the northeast frontier to embrace the Mohammedan faith and practice. No protestant minister ever succeeded in penetrating the Afghan borders and no missions of any kind were ever established. The only Catholic priests who crossed the border were one or two army chaplains who accompanied the English troops during the invasion of the British in the forties and the seventies. The rulers of the country have always been absolute monarchs, sole makers and arbiters of government and laws, although the present king, Nadir Khan, who through British help prevailed over Bacha Bazouk, the usurper of Amanulla's throne, called together a sort of constitutional assembly of some 300 tribesmen of the greater part of the country about a year and a half ago. This meeting was held in Kabul after the suppression of a revolting mountain tribe not far from the capital. The relaxations of Mohammedan laws, customs and religion, which had been introduced during Amanulla's reign (1922-28) were repudiated, and at the closing of the convocation, at which the writer was present, great harmony and loyalty were shown toward Nadir Khan.

In March or April, 1928, the writer, for thirty-three years pastor of SS. Peter and Paul's Church in Chicago, happened to read, in the *Bengalese* or an other Missionary publication, a short notice, stating that Afghanistan, a country as large as Ohio, Indiana, Illinois, Wisconsin and Michigan, was the only nation, in which no Catholic Missionary had as yet penetrated for permanent residence or establishing a beginning of the reign of Christ. In view of the command: "Ite ad omnes," this fact happened to strike him as strange and anomalous. What if it was difficult or impossible to get into that country, that seemed no sufficient reason to put off the attempt, provided that any of the hundred thousand priests could get his Bishop's and Rome's permission and approval. It would then be merely a matter of personal resolve to meet the necessary expense and labor, and difficulties for initiating a missionary enterprise in that forbidden territory. It seemed well worthy of such an attempt, even if in the beginning no more could be attained than offering up the Great Sacrifice as a resident priest of Christ for that forsaken people and thus bringing both country and people as it were into physical contact with the King of the Universe. The holy Mass with and for men is after all the vital point and focus of all missionary undertaking throughout the earth and in the whole race of mankind. All the rest of missionary results would then grow out of these great actions of a series of daily Masses, or even out of one single Mass, offered up with that faith and intention. Christ would do the rest, according to His policy through the ages since Adam's sin. For through all world history, it seems, ever since He bade Adam to labor and Eve to endure, He has always and consistently waited for some little effort springing from the good still remnant in man after sin, in order to build upon and complete the vast salvation, that is, through the work of the Redemption, to multiply the original creation into a thousandfold more vast and glorious one than the first evolved from the secondary fiat. All mere manwork

of Missions is nothing else than such tiny beginnings springing from the original good that remains in man's nature, upon which the Great Missionary of all the ages builds up vast and eternal reigns for the glorification of the Infinite God.

Well, be that as it may, this or something like this thought, seemed to have moved the pastor of SS. Peter and Paul's to create a Foundation for Afghanistan out of previous fortunate business deals, and to assume the expense, labors and difficulties of a journey to Kabul. After persuading



REV. GEORGE J. BLATTER

His Eminence Cardinal Mundelein to allow him to resign his parish work for a few years, he started out on his journey on November 16, 1928, in the fond hope, that he would be able to negotiate a passport into the forbidden land.

To procure a passport proved to be a matter of extreme difficulty. One year of negotiation in Rome and six months in France and Germany were required before one of the Afghan embassies finally signed and granted the visum for entering Afghanistan. The chief reason for the long delay was of course the priestly calling of the applicant; for priests or ministers of any religion except the Mohammedan, were prohibited entrance by constitutional law under death penalty. However the new ambassador, who assumed office in Rome early in 1930, listening to the plea, that the applicant was also editor and publisher as well as author of some twelve volumes of philosophic, biographical and poetic works, as well as of four volumes of travels, finally was induced to grant the visum. Thus, having left Chicago on November 16, 1928, he embarked at Naples for Bombay on the Italian Steamer *Cracovia,* June 2, 1930.

After being most hospitably entertained by the Jesuit Fathers of St. Mary's College in Bombay and having been initiated, during the ocean trip and at Bombay, in the sultry dampness of the monsoon, there remained only the 1,700 odd miles of railroad passage through western India. The route to Rawalpindi and Peshawar near the Khyber Pass in the Northwest Frontier Province by way of Delhi and Lahore, passed through regions and scenes which he had visited thirty years before. During his stay in Rome, he had received a most kind invitation from Dr. Joanna Lyons, one of the first associates of the enterprising Dr. Anna Dengel, in founding the Catholic Medical Missionary Society of Brookland, Washington, D. C. Dr. Lyons was Superior of the Holy Family Hospital in Rawalpindi. Accordingly she and Father Lavery, the chaplain, met him all smiling at the car window to take him and his baggage to the residence of Msgr. Winkley at the apostolic vicariate of Kashmir and Kafristan, Rawalpindi. Msgr. Winkley being absent in Murree to seek relief from the sickness, which proved fatal three months later, the pastor, Rev. F. Moss welcomed him most heartily. Subsequently during his stay in India, all the Mill Hill Fathers were solicitous in rendering every assistance to further his project. The same friendly hospitality and kind assistance he continued to experience from the Vicar Apostolic Msgr. Winkley and his secretary, afterwards Provicar, and especially the very Rev. Superior, Jos. Devlin of Peshawar until his departure more than a year later.

The Catholic Medical Missionary Society had been started only three years and counted as yet only a dozen sisters and a few novices, yet it had already blossomed and fruited into such an eminently appropriate and useful missionary

establishment as the Holy Family Hospital at Rawalpindi on the Indian frontier of Catholic missions. It is both hospital and dispensary for the suffering Mohammedan and heathen womankind of India, as well as for their helpless children. The building is of brick, quite modern, on a large compound, with a staff of four sisters, Dr. Lyons, of Chicago, and three other Medical sisters. Thousands of women and children have already received aid and attendance, corporal as well as spiritual. The corporal works of mercy, here, like everywhere else, afford the most fruitful opportunities for reaching the souls of both heathens and Mohammedans; for neither Islam nor the foolishly vaunted love-ravings and ecstatic metaphysical blitherings of Buddhism, Brahmanism, Yogism, Sufism, Confucianism or Shintoism, after thousands of years, ever produced permanently disinterested brotherly, neighborly, or humane enterprises flowing from love of God and fellowman. The Christian works of mercy are the most potent arguments for the one true personal God, as Creator of man and the whole world, and are easily understood by the submerged billions of heathens and Mohammedans through the ages all over the world.

As it was not more than proper, that he should speak with the Apostolic Vicar of Kashmir and Kafristan of the regions bordering on Afghanistan, he gladly accepted the invitation of Dr. Lyons and two others of the sisters for an auto ride to Murree, the summer residence town forty miles up on a Himalayan mountain spur.

Here the majestic Himalayas are covered with trees and vegetation all the way on up both the sides of the Jhelum River far into Kashmir. The sweltering heat of the Punjab and the Peshawar plains is turned into most delightful breezy summer weather, for Murree is about 8,000 feet higher. Msgr. Winkley, the Vicar Apostolic of Kashmir and Kafristan which comprises the whole northwest portion of India, encircled on the north and west by the Indus and the Afghan mountain regions, received him very kindly and spoke of some vain attempts to enter Afghanistan during Amanulla's incumbency. He was very much interested and promised his help towards the project. However his declining health and the subsequent unsuccessful operation necessarily shifted the fulfillment of this promise upon the shoulders of Father Donohoe, whom he appointed as Provicar. After spending the day with Father White, and Father Ellison, the writer returned next day with Father Donohoe to the Rawalpindi parish church, and was entertained by the pastor, Father Moss; he took the opportunity to interest them in Vitessence, which to his mind is an important new discovery and addition to Scholastic philosophy. Next day, in order to afford Father Lavery, who was pastor for the natives, a chance of a long deferred vacation, he settled down for about ten days in the chaplain's house built for him on the hospital grounds.

(*To be continued*)

CONTEMPLATIVE ORDERS IN THE MISSIONS

(*Continued from page 2*)

templative Sisters, the Sisters of the Little Flower. This same bishop told us himself about these Sisters and sent an urgent appeal to us to send Medical Missionaries to his diocese. On account of the fewness of vocations, we have not been able to comply with the invitation yet, but we are keeping it in mind.

The Carmelites of course are represented the most. Including the near East, there are now twenty-six convents of Carmelite Nuns in the missions. The latest foundations of these are one in Transvaal, which is a branch of the Carmelites in Darlington, England; one in Tschongking in the interior of China; one in Thanh Hoa in Indo-China and one in Penampang, Borneo. The Jesuits are planning to introduce one in Trichinopoli in the near future.

In Japan there seems to be a great desire for the Contemplative life. Bishop Ross reports that several young ladies decided to enter the monastery of Trappistines even before they were baptized. Kikuko Tominaga, the daughter of a high Japanese official, expressed from girlhood on the wish to become a Carmelite. The nearest monastery was in Shanghai, but it only admitted Chinese. Then Bishop Hayasake came to the rescue. He remembered that in 1925 a Carmelite monastery was founded in Cholet on the Marne in France, for the sole purpose of recruiting and preparing Contemplatives for the missions. It is under the direction of the Missionary Carmelites of Hue, China. Kikuko went there, was admitted and is destined after due preparation to make a foundation in her own country. In March, 1930, the foundation stone of a Poor Clare Convent was laid in Morocco. The Contemplative branch of the Sisters, Servants of the Holy Ghost of Steyl, have a house in Shantung, China. In March, 1930, the Capuchin nuns set out to found a convent in Natal, Africa and lately the Benedictine Sisters of Perpetual Adoration from Bonn-Endenich in Germany, declared themselves ready to follow the invitation of Bishop Spreiter, O.S.B., of South Africa; so far the means however are entirely lacking. Perhaps the project will find a benefactor in America. We would be happy to be the means of finding one.

Besides these convents mentioned, where virgins dedicated to God, spend their lives in prayer and penace, there must be others, unknown to us. In addition among the Sisters of many active or so-called semi-contemplative congregations in the missions, there must be some contemplatives, whose close union with God brings down great blessings on the missions. Whilst what exists seems wonderful, one must not forget that in India there are three hundred and thirty millions of people, in China four hundred millions, and in Africa and elsewhere also many millions, therefore all one can say is—what a vast field to carry out the Holy Father's wish of establishing Contemplative Orders in mission countries! May we ask every Reader to pray fervently, especially during this month in union with the thirty million members of the Apostleship of Prayer, that it may be fulfilled more and more.

THE SOCIETY AT HOME AND ABROAD

THIS year the feast of the Annunciation was deferred to April the fourth, as the twenty-fifth of March fell on Good Friday. The Society being dedicated to Our Lady under the title "Cause of Our Joy" celebrates its patronal feast on the Annunciation, as by pronouncing the "fiat" and thereby accepting the motherhood of God, Our Lady became the Cause of Joy to the whole world.

On the feast, three candidates, Miss Marie DeLorey, R. N., from Weymouth, Mass.; Miss Elizabeth Dwight, from Boston, and Dr. Eleanore Stern, from Hungary, were invested with the garb of the Society. V. Rev. Michael A. Mathis, C.S.C., sang the Mass and presided at the ceremony. In his address he reminded the candidates of the meaning of being clothed in the distinctive livery of the Society and the obligations and privileges that go with it. He congratulated them for having followed the Master's call and he urged them to continue wholeheartedly the preparation for their apostolate as Medical Missionaries.

Miss Marie DeLorey received the name of Sister Mary Paul. She was trained in St. Elizabeth's Hospital, Brighton, Mass. She was for two years in the Cambridge Tuberculosis Hospital, Massachusetts, and for three and a half years Supervisor of the District Nursing in St. Columkille's parish, Boston, Mass.

Miss Elizabeth Dwight received the name of Sister Mary Elizabeth. She is a graduate of the Boston School of Physical Training and also took a course of physiotherapy. She taught physical education in Milton Academy, and was physiotherapist in the neurological outpatient department of the Children's Hospital, Boston, and also did work in the Posture Clinic of the Massachusetts General Hospital.

Dr. Eleanore Stern took her medical degree at the Francis Joseph University of Szeged, Hungary.

The recently received candidates with their Directress, Sister Agnes Marie, who is sitting to the right. Beside her is Sister Mary Paul. Standing behind are Dr. Eleonore Stern and Sister Mary Elizabeth.

OUR BENEFIT LECTURE

Under the auspices of our Washington Auxiliary, Miss Janet Richards, the well-known lecturer on "Questions of the day," kindly and most graciously gave a Benefit Lecture for the work of our Society on March the eighth, in the Wardman Park Hotel. The Lindbergh baby and the Manchurian question were the main topics. Miss Richards' lecture was thoroughly enjoyed by everybody and it put three hundred dollars into our treasury. So we are justified in calling it a success. We want to convey to Miss Richards, to Mrs. E. Reinoehl, and all the ladies of the Auxiliary and everybody who helped in some way or other, our most heartfelt thanks.

Our special appreciation of the kindness in putting "The Little Theatre" of the Wardman Park Hotel at our disposal free of charge must also be mentioned. This was our first attempt of this kind; we met great kindness and cooperation, which is encouraging, because it shows that our work is understood.

DACCA

Sister M. Frances writes:

It is health week. There have been many lectures, all well attended by men, except one day when all the girls' schools turned out. Next Monday is baby week. We are hoping for a big success.

We are kept busy at the centre although in many cases we are only called when there is a special difficulty. No matter how poor the people are, the women do not want to go to the hospital; one of the reasons is, that they have to come in contact with men medical students.

Everyone is busy studying Bengali in their spare moments. We can not find such a good teacher as Dr. Bannerji, our Bengali professor in Washington. The other day the teacher asked me to translate: "I appeared to my brother." He did not like it, when I explained that it was not proper English. In the next class, he managed to have his revenge by saying to one of us: "*We* do not say that in English." It is really amusing. . . .

BISHOP SHAHAN

JUST as our last issue went to press, we heard to our great regret, of Bishop Shahan's death. God had favored him with a long and fruitful life. It is a gratifying thought to us that the beginnings of our Society came still within his influence. From the very start, he fostered it with his words of encouragement and he was delegated by His Grace, Most Rev. Michael J. Curley, to receive the first four members into the Society on September 23, 1926. On that occasion he said in his address: "Our own country has been the scene of a great awakening in missionary works. The old communities which have long spent themselves in the work have taken on new zeal. . . . The work of medical missionaries is both old and new. Our missionaries have always been helpful to the peoples to whom they brought the knowledge of God and saving faith in Christ.

"But this work has now taken an organized form. It has entered the ranks of regular, duly authorized and highly blessed religious organizations.

"Today we welcome the first members of the Catholic Medical Mission Society to make their promises for three years. Thereby they become a formal Society of the Catholic Church and enter upon the enjoyment of all the numerous graces which the Holy Spirit brings to those who are willing and zealous agents in the spread of God's word and the teaching of our holy religion.

"I congratulate you on the zeal, piety and earnestness with which you have answered to the Divine Call and hope that God will bless you abundantly. This work is begun in all humility, modesty and simplicity, but it is by no means the first, nor will it be the last, work begun in this way. . . ."

On that day, the Bishop invited himself to dinner. As our accommodation was extremely limited then, having only one small room available to serve in turn as sacristy, parlor and dining room, it was no small order. Our one and only candidate then, who herself has gone to her reward since, did her best to prepare a dinner worthy of the Bishop and the other ecclesiastical guests. To make room to remove the vestments and to set the table, the distinguished visitors were invited to go on the verandah and have a smoke. They followed the suggestion in all simplicity and graciousness and later did full justice to the dinner, which pleased us very much. After dinner, the Bishop presided at our first election, which he said was the first experience of this particular kind in his life. Having officiated at the very beginning of our Society, he had a part in it which shall never be forgotten and we shall always consider it a privilege that Providence arranged it so, as he understood the need and scope of our work. He visited us on several occasions, once with His Eminence Cardinal Dougherty and he also blessed our Angelus bell. Last Christmas, he sent us a donation for our work, which we appreciated doubly as it was unsolicited. Bishop Shahan, during his long priestly and episcopal career and during the eighteen years of Rectorship of the Catholic University of America, and during the final years of his life when he was always ready to give counsel and advice, must have accumulated an enormous treasure for heaven; we at least hope that his interest in our Society in its very beginning, when most people adopt "a wait and see" attitude, added something to his merits, so that his kindness to us will be rewarded eternally in heaven.

MEDICAL MISSIONS

The Church, true to her divine mission of saving the souls of men, leaves no legitimate means untried to accomplish the purpose Christ had in view when He founded her. Faithful to the spirit of the Master, the Church has always striven to impress upon her children, especially those who serve her in capacity of ministers, whether they be Priests, Brothers or Sisters, the great duty of bringing the message of Christ to all men, not only the message of truth and grace, but also the message of love. They must show to the world not only the Crucified Christ as the source of truth and grace, but also the Crucified Savior as the fullness of pitying love for all physical ills.

The various forms of medical mission work have written pages in the history of Catholic missions that stand out among the most beautiful, noble and touching incidents of all history. The Church, like her Master, saw the needs of mankind and did her utmost to bring consolation and succor. Hospitals, leper asylums, homes for the aged, dispensaries were established under her auspices and thousands of her sons and daughters have devoted themselves to the service of the sick and lepers, often becoming martyrs of charity. In the history of Catholic missions, the canticle of Christ's pitying love for humanity is reechoed from century to century, from people to people, from country to country.

The Medical Mission is a form of charity that is an eloquent commendation of our holy religion, which alone is capable of inspiring abnegation and sacrifice on so large a scale. The mission work proper is facilitated thereby, as charity often prepares the way that leads to faith and establishes a first contact between people and mission. The work of the medical missionary blazes the way for the Gospel.

My dear Crusaders, great will be your reward if you help Catholic Medical Missions. God will not forget you if you have done your utmost to aid those who have gone forth to obey the apostolic injunction, "Heal the sick," in order that the greater injunction, "Preach the Gospel," may be made effective to every creature.—*From the Louisville Student's Mission Crusade Bulletin.*

HEALTH AND DISEASE MODIFIED BY TROPICAL CONDITIONS

THE following abstract of an article on clinical observations on disease as modified by a tropical climate by J. Kirk, M. D., which appeared in the *Indian Medical Gazette,* may be of interest and use to the young missionary, setting out on his career.

Tropical disease simply means disease modified by the environment of tropical life. The things that go with it may be specific to the tropics or accidental. Among the former are weather phenomena, such as sunlight, temperature, rainfall, moisture in the atmosphere, barometric pressure, prevailing winds, altitude, etc., also the presence of certain forms of vegetable and animal life whose growth and development are favored by the foregoing physical phenomena. Among the accidental conditions are those which can be controlled by administrative or educative measures, such as sanitary defects, over-crowding, bad housing and living conditions, defective drainage and sewerage disposal and many other obvious hygienic sins of omission and commission; also a lack of an efficient standard of social customs in regard to morality, cleanliness and nutrition, etc. The level of physical and intellectual development of the natives is also a factor which counts.

High temperature combined with excessive humidity are the most important factors, because they have a vital influence on the mechanism of the chemical heat regulation of the body and the adjustment to external temperature. The author sums up his twenty-one years' experience in the tropics as follows:

The Digestive Function

In the early years of tropical residence and in many cases over a prolonged period, generally speaking, there is an increased power of digestion and an excellent appetite. Therefore larger amounts of food and often of indigestible food are taken with unusual ease and lack of bad effects, and the individual who has been a chronic dyspeptic at home loses his disability in a very large measure. The cause of this is probably a physiological hyperaemia of the abdominal organs with a resulting increase in glandular secretions and digestive hormones.

The Respiratory Function

The air capacity of the lung is said to be increased, probably as the result of relaxation of the muscular tissue of the bronchioles. The amount of blood circulating through the organ is lessened following the absence of the chilling effect of cold air on the cutaneous circulation and consequently the excretionary function of the lung is considerably diminished.

The Circulatory Function

In my experience the pulse-rate is at least ten beats above the normal of the temperate climates; an average count for a healthy European adult at rest in a recumbent position is 75 to 80. The blood pressure of the European remains very much the same as at home, but I have seen very low pressures in women, and frequently in men who are total abstainers. On the other hand, the blood pressure of the healthy native is on the average about ten millimetres lower than the European normal, and his pulse-rate is also at a definitely lower rate.

Body Temperature

In ordinary health the temperature range is the same as at home, but exceptions are found in cases of troublesome acclimatization, especially in women, where the temperature may have as its apparent normal 99 degrees or more for a time. Excessive and prolonged exertion in a high external temperature also tends to raise the level of the clinical thermometer.

The Nervous System

In the early days of tropical residence, there is often a definite stimulation with increased mental activity and bodily alertness. Later there is almost invariably a depression of nerve-cell function, and in many cases a continuous state of nerve exhaustion with an ensuing neurasthenia which is of a definite tropical type. Such cases occur, on the one hand, in overworked business men, planters, civil servants, etc., and on the other hand in men or women who live fast and overindulge in alcohol and have generally a good time. The sequences are, brain fag, loss of memory, general irritability, and to use the popular term, biliousness (this is more often a purely nervous condition resulting from impaired nerve controls.) One of the important causes of tropical neurasthenia, and a cause often overlooked, is the fact that sleep, owing to the high night temperature, and the environment of stuffy, airless beds surrounded by somewhat impervious muslin curtains, is very apt to be broken and restless. The state of unconsciousness which should be unbroken is frequently incomplete and some of the important nerve centres are half awake and discharging energy, and consequently lack of opportunities for proper recuperation. This factor is of greater importance in these days than formerly, and more so among busy people, for their hours are as long as at home and the old afternoon siesta is a thing of the past.

(*To be continued*)

The Society of Catholic Medical Missionaries, Inc., is a religious community, whose members devote themselves to the care of the sick in the Missions. For information, please apply to the Catholic Medical Mission House, Brookland, Washington, D. C.